

Va. women plan campaigns

by Jane Hedgepeth

The Virginia Women's Political Caucus met Saturday, September 18th in Richmond for the stated purpose of furthering the goals set by the July Women's National Political Caucus. Between 200 and 250 women of all ages, races, and economic and political backgrounds met to discuss the problems facing the nation as a whole, and more specifically, the women of Virginia.

These goals, as stated in a speech by Jane Chittom, a Republican candidate for the Virginia General Assembly, include a call for the end of masculine "power politics" politics based on the use of force and violence. Chittom also pointed out that, though the image is changing, Women's Libbers are considered by many to be "a little band of the crazied who want to trade a privileged status for some undefinable goal."

The Caucus, organized by the Northern Virginia Chapter of NOW (National Organization of Women), followed roughly the same format as the National Caucus. Late in the morning, the women split up into five workshops: Grassroots Organization, Political Strategy, Women's Priorities, Candidate Criteria, and Future of the Caucus.

Each workshop concerned itself with a different facet of the Women's Movement. For example, Grassroots Organization dealt with ways of reaching and unifying women and making them aware of available means of change. The Candidate Criteria workshop drew up a list of standards for candidates who may be endorsed by the Caucus.

The workshops then elected members to send to a nominating committee. The purpose of this committee was to draw up a tentative list of candidates for the Policy Council, which would then be the working executive board for the Caucus.

After a break for lunch and Gloria Steinm's speech, the Caucus met for a Plenary Session to ratify the recommendations of the individual workshops. This session was somewhat disorganized in the beginning, with much haggling over proce-

dures and the number of members to be elected to the Policy Council. However, the Caucus did concur on several conclusions, among them a call for the withdrawal of American forces from Indochina, and an end to sexist discrimination in employment, education, and housing. The right to "reproductive freedom" and public child care centers was stressed, as was the importance of endorsing both female and male candidates who support the Women's Movement.

It was emphasized that women must unite now to use the potential political power they have to work for change. As Elsie Powell, chairman of the workshop on Political Strategy, put it, the politicians of the country must see "that the hand that rocked the cradle can also rock the administrations that they create."

Senate meets this week

The Senate will hold its first meeting of the year this Tuesday night at 6:30 in ACL Ballroom. Chancellor Grellet C. Simpson will speak to the newly-elected senators, who are:

DORM	DISTRICT	SENATOR
Ball	1	Margaret McVeigh
Ball	2	Malanie Fisher
Betty Lewis	3	Brenda Goodman
Betty Lewis	4	Sharon Hudson
Brent	5	Sarah Lowdermilk
Bushnell	6	Sara Hopkins
Bushnell	7	Betty Thompson
Bushnell	8	Penny Smith
Custis	9	Beth Pearce
Framar	10	Debbie Gill
Jefferson	11	Kathy Kosowicz
Jefferson	12	Debbie Hart
Jefferson	13	Dawnelle Cruze
Jefferson	14	Ginger Burke
Madison	15	Mary Howell
Marshall	16	Tina Neff
Marshall	17	Diane Brammer
Marshall	18	Robin Young
Marshall	19	Susan Schuyler
Mason	20	Madelon Nunn
Mason	21	Alva Winstead
Mason	22	Anna Mary Alexander
Mason	23	Dottie Hagen
Randolph	24	Shirley Pitts
Randolph	25	Carolyn Click
Randolph	26	Lynn Barden
Randolph	27	Octavia Nicely
Russell	28	Babbie Tussing
Russell	29	Cathy Burns
Russell	30	Liz Patterson
Russell	31	Jean Sherman
Russell	32	Mary Ann Burns
Trench Hill	33	Pam Pfarr
Virginia	34	Debbie Yaunt
Virginia	35	Becky Cunningham
Virginia	36	Mary Monroe
Virginia	37	Penny Hughes
Westmoreland	38	Mary Mahon
Westmoreland	39	Pamela Jane Lucy
Willard	40	Lynn Hoppe
Willard	41	Kathy Reese
Willard	42	Mary Devel
Day Students	43	Marsha Price
Day Students	44	Gene Chewing
Day Students	45	Janet Kimbrell
Day Students	46	Kelva Hefflin
Day Students	47	Bea Jacobs

Traffic appeals system instituted

by Pattie Laynor

Last year there was little recourse for any student who received a ticket for a campus traffic violation which she felt was unwarranted. This year, however, through the combined efforts of Houston, Assistant Chancellor at Mary Washington College, and Ann Welsh, president of the Student Association, an appeals system has been established. The system, designed, according to Houston, to insure that appeal procedures are "fair, equitable, and consistent", involves filing a standard report (copies of which are available in ACL Office of Student Services) within 24 hours after the ticket has been issued, and then presenting a case before Mr. J.M.H. Willis Jr., Special Counsel for the college, and Karen Harwood, Judicial Chairman of the Student Association.

Friday, October 1st at 8 a.m., the first two appeals will be heard, one of which involves a woman visitor who claims she didn't see a no parking sign because a business truck was clocking in from view. According to Medford Haynes, Chief of Police at MWC, parking violations constituted the basis for the majority of the 91 tickets given out by campus police during the first week of school, and the 64 distributed during the second week. The problem, Haynes indicates, has much to do with the fact that there are twice as many automobiles on campus as parking spaces. As the traffic regulations are strictly enforced by the campus police, it does not seem possible that the number of these violations will ever drop down to zero.

Before a student attempts to question the validity of a traffic ticket it is advisable that she read thoroughly Article 10 A of the traffic regulations regarding appeals, which states, "Except for very rare and unusual circumstances, the only proper basis for appeal is a contention that the cited regulations were not violated. It is no excuse that the individual (though it was no violation) to do what he did, or did not mean to violate a regulation, or saw other vehicles in the same situation. The issue on appeal is whether or not the cited regulation was, in fact, violated."

In short, an appeal must have a basis not in ignorance, but in innocence. Since the regulations themselves remain unchanged, the chances for a student or faculty member to argue his way out of a two dollar fine remain slim.

Seminars begin

The Trinkle Library Seminars will begin this year with a discussion led by Roy. H. Smith, Assistant Professor of Psychology. Smith will speak on "Genetics, Intelligence, and Educational Philosophy: Who Are We Kidding?" this Tuesday at 4:15 p.m. in the Philosophy Library.

Smith has recommended the following background readings, which he feels are necessary for an understanding and objective discussion of the talk: A. R. Jensen's "How Much Can We Boost I.A. and Scholastic Achievement?" in the "Harvard Educational Review," 39 (1969). Two critiques of Jensen's paper are also included: James F. Crow's "Genetic Theories and Influences: Comments On the Value of Diversity," in the Harvard Educational Review 39 (1969); and R. J. Herrnstein's "I.Q." in the "Atlantic Monthly," 228, (September, 1971).

Jensen's paper, also known as "The Jensen Report," has become a source of dissension and controversy academics, according to Smith, and propaganda for civil rights and political groups. He feels that the paper has been given little critical objective reading.

Following Smith's talk, refreshments will be served and there will be a question and discussion period.

First semester Speakers series

Monday, September 27 John P. Cushion, Victoria and Albert Museum: "The Life and Wares of Josiah Wedgwood." DuPont Little Theater, 1:15 p.m. Sponsored by the Department of Art.

Wednesday, October 6 Karl W. Deutsch, Harvard University: "Empirical Political Theory: Some Recent Developments." Monroe 21, 2:15 p.m. Sponsored by the Department of Economics and Political Science.

Wednesday, October 13 Milton Babbitt, Princeton University: "What Makes Contemporary Music So Difficult to Understand?" DuPont Little Theater, 11:15 a.m. Sponsored by the Department of Music.

Wednesday, October 20 Edward C. Banfield, Harvard University: "The Nature of the Urban Crisis." Monroe 21, 2:15 p.m. Sponsored by the Department of Economics and Political Science.

Friday, October 22 E. M. Adams, University of North Carolina: "Meaning and Subjectivity." ACL ballroom, 9:30 a.m. Sponsored by the Department of Philosophy.

Tuesday, October 26 Henry Eyring, University of Utah: "The Dynamics of Life, Death from Aging, Cancer, Irradiation and Other Stresses." Combs 100, 1:15 p.m. Sponsored by the Department of Chemistry.

Wednesday, November 17 Wilhelm Pauck, Vanderbilt University: "The Faith of the Protestant Reformers." ACL ballroom, 11:15 a.m. Sponsored by the Department of Religion.

Wednesday, December 1 Carroll M. Williams, Harvard University: "Hormones, Genes and Metamorphosis." DuPont Little Theater, 1:15 p.m. Sponsored by the Department of Biology.

Monday, December 6 Theodore Ziolkowski, Princeton University: "Hermann Hesse: the Man and His Works." DuPont Little Theater, 1:15 p.m. Sponsored by the Department of Modern Foreign Languages.

the bullet

p.o. box 1115, fredericksburg, virginia
mary washington college

A close second

by Diane Smith

"You've come a long way, baby" the media informs the American now-woman. Proverbs such as this are so frequently reiterated to the public that they have become celebrated as contemporary wisdom. Women who scoff at the boast as premature are characterized as "a little band of crazies." A catch-line which would suit their situation more aptly is "When you're number two, you have to try harder."

Only recently have American women begun to exert their collective energy to redefine their status in a redefined society. Except for the crusades of the suffragettes earlier in the century, women have been largely unconscious of the political potential.

The feminist revolution parallels the civil rights movement. Both began with a sharpened self-consciousness and the desire of a minority group to articulate their grievances. Both groups made a bid for acceptance into the majority: one with integration, the other with unisex. Once the identities of the minority group were more firmly established, however,

they reversed their positions and emphasized differences rather than the importance of integration and equalized status.

Education and liberalism have helped to create the Liberated Woman. She no longer wants to be automatically relegated to the position of guardian of home and hearth. Her rhetoric threatens change: "if we can rock the cradle, we can rock the administrations (men) create."

Many American women today; although nodding "right on" to their sister Women's Libbers, are of the I-enjoy-being-a-girl tradition. They have a secret affinity for male chauvinists and don't believe they are being exploited when a door is opened for them.

Gloria Steinem has said that the time has come to end the evaluation of people according to race or sex. And if these goals are to be realized, the minority groups must continue to vocalize their problems. Women's liberation is coming to realize that Number One may be the competition, but he is not the enemy.

feedback

Waitresses request consideration

To the Editor:

It has been a long time since we have had a letter concerning the waitresses in the dining hall but we feel, as waitresses, that it is now time for the student body to look upon us with a little more consideration than we have been getting since this year began. At one point or another in four years at MWC, most of you will hold some kind of job; many of you in the dining hall. Not until you have worked here will you see what we mean, but in the meantime, just take our word for it. Because if you help us out, we can make eating there a lot more convenient for you.

We appreciate if if you would push your chairs in after you get up. It makes the aisles less crowded. And if you want to sit around and talk, don't stand in the aisles we can't move around. And don't move the small waitresses' tables—they are put where they are for a reason. And don't bring coats and umbrellas into the dining room—you either forget them, or they get in our way in the aisles.

And don't forget that we are students too. If we seem to rush you out of Seacobeck at 6:15, it isn't because we don't like you, but because we have studying to do too. We work more hours than any other student aide job so we may be tired. If you bitch, we'll bitch back—especially about getting seconds on servings, which is not our personal policy, but rules set by the dining hall. But if you smile, we'll smile back.

Sincerely,
The Waitresses, '72-'73

Fable offered to gluttons

To the Editor:

To all those who were greedy with the picnic food on September 22, we recommend that they read the following short Aesop's Fable. "The Dog in the Manger":

A cross, selfish Dog went to rest one hot afternoon in a manger. When the tired Ox came in from the field and wanted to eat his hay, the Dog barked at him so that he dared not try it. "To keep others from having what they need," said to himself, "when you can't use it yourself, is the meanest selfishness I know."

Barbara Burke, '72
Kaye Smith, '72

BULLET language called 'coarse'

To the Editor:

My first copy of the BULLET was read with particular interest because my daughter just entered MWC as a freshman and I was hoping to get the picture of her new campus life into better perspective. I hardly expected to find something that would motivate me to write, but your September 13 issue did just that. The gauntlet that I had to pick up was your adoption of a double standard—one standard that you apply to someone else's conduct, and a different standard for gauging your own conduct.

The "Into the Closet" editorial on page 3 impugns the freedom to say prayers in public assemblies—mind you, "the freedom to say prayers," not "the mandatory saying of prayers"—as the "repetitious mouthings of some commonplace morality." I don't deny that public prayers often become cant but this is true of many things. (Are you always conscious of the meaning of "Goodbye" when you say it?) Yet, occasionally we do listen to what is being said and comprehend and endorse the invocation, or thanksgiving, or hymn.

You seem to advocate dispensing with any public function that is offensive to anyone. Think about that for a moment! This would institute a "least common denominator" approach to determining American conduct which will keep diminishing until, eventually, nothing can be acceptable because nothing is really unanimously supported by public opinion.

To me it is irreconcilable that in the above mentioned editorial you oppose prayer which is inherently good and elevates man's thoughts to their highest order of ethics and morality and, in the editorial "Legal Oppression" on the opposite page you employ four-letter gutter vocabulary to present your view on legalizing abortion in Virginia. If are so all-fired concerned with protecting "nonbelievers, apostates and infidels" (as you call them) from the pain of public prayer, why can't you protect them also from your offensive use of coarse and obscene language. Even the vast majority of us may just benefit from such munificence.

To boot, your coverage of campus life was also disappointing. This aspect may improve as the semester goes on; the matter of refined language can be corrected immediately.

Sincerely,
Vincent J. Grey

editorial

Me, my name is Attica

Little less than a year ago, the BULLET published an editorial entitled "Carry It On" urging students to retain the memory of four deaths at Kent State and of a Grand Jury investigation which completely exonerated the government-supported murderers. At that time, the rationale was that a nation of students must not allow the government to minimize the tragedy by quietly letting the issue die. Perhaps in naivete, none of us considered the possibility that this system itself would serve us with another such flagrant example of its militarist nature. That showed us at Kent State what can happen to those of us who don't conform to the accepted standards, and now, once again, they show us that they have no intention of stopping.

On Thursday, Sept. 9, over 1,000 inmates of Attica prison rioted, taking over four cellblocks and seizing 38 hostages. The demands, as presented to Corrections Commissioner Russell G. Oswald, included true religious freedom; freedom of political involvement; adequate medical care; coverage by state minimum wage laws to offset their present wages of 24¢ per day; freedom from physical, legal, and mental reprisals; adequate food, water, and shelter; freedom of communication; complete amnesty; speedy transportation to an non-imperialistic country; and removal of Warden Vincent Mancusi.

Prisoners also requested that a negotiating committee serve as mediator. The committee, which included in part, William Kunstler, Juan "Si" Ortez and Jose Paris of the Young Lord's party, Bobby Seale, and several prominent community leaders and newspaper men, received little cooperation from prison authorities and none from the state government.

The demand for transportation out of the country was dropped by the prisoners. Other demands were agreed upon by Commissioner Oswald with the exception of amnesty from reprisals and removal of the warden.

In the middle of negotiations, over 1300 state troopers, national guardsmen, and sheriff's deputies attacked, slaughtering 28 men and wounding 150—many of whom are expected to die. All of the remaining hostage also died. None of the attackers was killed.

The Attica prison riot was inevitable. And it is inevitable that more will follow. As one prisoner said, this is just "the sound before the fury of those who are oppressed; when you are the anvil, you bend, but when you are the hammer, you strike."

There are not many oppressed people left who are willing to serve as an "anvil", whether they are on a college campus, in an inhuman prison, or on the streets.

More and more formerly isolated minority groups are now coming together as oppressed people. Poor people, women, blacks, veterans, prisoners, students, etc. are realizing a common ground. They hate 'their lives. And not even Governor Rockefeller's mercenary army will be able to contain them.

It is necessary now to re-order our priorities, to humanize our lives. Doing this, if we find that our system of government cannot conform to us, then it is time to destroy that system and build a new one.

We must stop treating people as objects of our will. As one prisoner pleaded, "We are men. We are not beasts... We call upon all the conscientious citizens of America to assist us in putting an end to this situation that threatens the life of not only us, but of each and every person in the United States as well."

When one prisoner was asked his name, he replied, "Me, my name is Attica." We might also do well to look at ourselves and realize that our name too, is Attica.

L.C.

Steinem: 'The one who sucks best, wins'

The following is the text of Gloria Steinem's speech, delivered at the Virginia women's caucus in Richmond, Virginia, October 18, 1971)

Friends and sisters—it's nice to see a group so largely sisters, but I do see a few friends. I can think of no greater honor than to be with women who are, at last taking control and being brave enough to challenge the control of their own lives.

I know that all of you are just as much aware of the woman's movement; the woman's problem, as I am. Its rather accidental that I am up here speaking to you. But I would like to remind you, as I often have to remind myself, how deep and how serious this social revolution really is. We are so trivialized by the press. It is so much of a routine for women who don't play their roles to be greeted with ridicule. After all, if men, if minority men stand up and dare to behave as a person, they are greeted with violence. If women do it we are greeted with ridicule. I suppose we must accept that, expect it. But it has its impact on us because it keeps us from communicating with each other.

We have finally begun to realize that all these years we have been reading white male history, and elitist white male history at that. We haven't learned about minority groups and we haven't learned about women. As Virginia Woolfe said bitterly, "anonymous was a woman." So now we are faced with a task of re-evaluating history from a humanist point of view. It is interesting the discoveries that are being made. For instance, all those skeletons from pre-history that were so big and strong which were interpreted to be male skeletons, many of them are turning out to be women.

And just to kind of open our heads up a little bit, to the depth of this thing, I'd like to share with you some of the things I've been reading about of a period usually dismissed as pre-history. We're given to read that part of history which supports the ongoing myth. And we usually start right smack in the middle of the racism and sexism of Charlemagne. But the fact is that the human animal has been on this earth a very much longer time than that. In fact for the first 5,000 years of human history, more or less, it is probable that we had a gynocracy. Not matriarchy, which is a form of patriarchy, in that it has a hierarchical form, which I think women are now trying to get away from, realizing that hierarchy is something imposed by men, but a gynocracy. And there is as much support for this as for the male supremacist interpretations that we have heard so far.

Women were at least equal in this first half of human history, from maybe 12,000 to 8,000 B.C., more or less, and often superior. We were worshipped because we had the children. We have somehow allowed ourselves to believe that child-bearing is an inferior function and makes us inferior. Well for the first half of the human history it was quite the other way around. There was womb envy instead of penis envy. And men's religious ceremonies imitated the act of having children.

A reporter asked me just before this lunch if it wasn't just contraception which had released us for this revolution, and I said no because we have to do away with the fundamental idea that child-bearing makes us inferior. It might just as well make up superior. However, I am not preaching superiority of women. I don't want to repeat a masculine mistake. So, for much of this period, children were raised communally and women were regarded, well, at least as people and probably superior. And incidentally, more sexual than men. That situation was reversed. And it was only with the discovery of paternity, a day I like to imagine as a big lightbulb over somebody's head and saying, "Oh, that's why." It was thought, you see, that we bore fruit like trees, at that time. But there is some evidence that women discovered paternity many hundreds of years before they told men about it. Because we wanted to preserve our independence. Anyway, then they finally caught on to the idea of paternity, a lot of things began to happen: the idea of the ownership of children, which hadn't existed before then; the idea of the ownership of property and

handing it down to those children; and of marriage as a legal institution, which was really locking up women long enough to make sure who the father really was.

All of these institutions began to take shape. And women were subjugated then; were locked up in order to make sure of paternity and so on, and became the first politically subjugated group. We were the means of production. We produced the soldiers and the workers. And we were supposed to be the property of the state. Now, when these tribal groups took captive other groups, because they spoke differently, and brought them into our society, they gave them the role of women. They gave them all the same tasks that women had to do, tasks that no one else wanted to perform, those tasks that became known as feminine.

So women's position is and always has been political. Now, the way politics have been defined for us, whether we are women or non-white men, has been that politics is not something we indulge in. Politics is way up there some place. Politics is in Washington, politics is in the state capital. It is the affairs of the ruling class and it is certainly the affair of men, not women. Well, we are re-defining politics. We are beginning to understand that all of life is political. That what is politics for a woman is who is doing the typing, and getting poorly paid for it. Or who is washing the floors and getting poorly paid for it. Or who is doing the dishes.

Now, we aren't saying that there is not such a thing as a loving and an equal partnership. But marriage as it has been traditional in this country, has been less likely from the state's point of view, loving and equal partnerships that existed were certainly with no help from the state, because it really was a power relationship. It was political, there were one-and-a-half people. And legally we are still half people. If we are married, we have to take our husband's name, we can't use our own without his permission. In most states we can't sign credit agreements without his permission. We can't establish a legal residence, we can't sign library cards sometimes without using his name and making him responsible. In New York state, that enlightened state, we can't incorporate a business without his permission. It doesn't work the other way around. In English law, which is the basis of our law, the married couple is one person and that person is the man.

We are just beginning to examine the politics of that situation; the politics of marriage, the politics which makes children possessions instead of human beings with rights of their own. All of these situations are political, all of them are affected by the structure, and we will no longer accept the notion that somehow that's men's business and that women's business is the private sphere. I think that there's some confusion about the movement and the position as far as the women who work are concerned, that the category of women who work does not include housewives. I don't understand that. Nobody works harder than housewives.

So, we are beginning to look for ways to solve this problem in what is the basic political unit, the family. Perhaps something which is similar to Sweden's experiment which is a legally determined percentage of the husband's salary goes to the woman for domestic work and it is her's and her's alone. She doesn't have to ask for it or beg for it. She doesn't work an indecently long work day as housewives do here. Housewives, out of that realization that housework is regarded as unimportant, and I mean so-called upper class housewives, whatever upper class means—we're supposed to get our class from the man we're married to, which isn't very accurate in terms of power—the wife of a wealthy man may very well be an ornament and a child and have no power of her own. We must not be divided from each other by these masculine ideas of class. But women who are supposedly upper class are begging to realize that they have very much in common with domestic class. On a very personal level they have more in common with their maids than with their husbands. And to support the organization of domestic work and the pay that

it deserves as dignified and important labor.

I say that because I think that we should understand that one of the most important, compassionate, humanizing forces that women have to offer is that we make these kinds of connections through artificial barriers of race and class because we have common problems and we have to work on them together, get all kinds of coalitions. Women have just begun to realize for example, that welfare is a feminist issue. It is no accident that it is 85 per cent women and dependent children on welfare. Somewhat more than half of them white, but it is very equally divided, that the poor families of this country are more consistently headed by women than they are consistently headed by minority groups of either sex. Women simply cannot support children. First you may have the idea that women are more responsible for the children than men are. And on top of that you have all the society's discrimination: you only get half the salary for the same work, it's harder to get housing, and there are not enough child care centers. That means that the poor of this country are the families headed by women, whatever their race may be. So, you see the spectacle, as Birch Bayh said to me kind of shocked, of League of Women Voters Women, so-called white, upper class. Miss Anne type women, supporting the Welfare Rights organization, supporting women on welfare and their issues, because they understand that the ill that goes from the top to the bottom in society is sexism. And, to quote Bella Abzug, "as long as you have breasts and a womb in this society, you're going to get some kind of discrimination." This sexism and racism are the social ills that we are talking about and we have to unite against them. As long as we look different from the ruling class, as long as we have any kind of visible physical differences, we are subject, given these ills of sexism and racism, to being put in a second-class group.

Those connections are very interesting because women make them from a leap of intuition out of their hearts. We get the YWCA supporting Angela Davis because they understand that whether or not she is guilty as accused, were she not black, were she not a member of a politically unpopular group, and not female, she would be walking the streets today on a couple of thousand dollars bond.

They understand that very clearly because they look at the Mafia boss of the entire state of New Jersey who is white, who is male, and who belongs to an apparently popular political group who gets out on bail for \$15 thousand. And we hear very little about it.

I'm not saying that women are never violent or even perhaps that women should never be violent. Only that our identity doesn't depend on it, that we don't tend to do it to people that are a thousand miles away and have challenged us in no way. As Margaret Meade points out, women are more violent in certain situations, only when backed into a corner and we are fighting for ourselves or for our families, then we tend to be more fierce, as she put it, than men. We don't go out and look for battle, look for conflict. We don't feel this idea of masculine honor, this necessity of saving face, and the necessity of violence in everyday life.

People often say to me that men are protective of women because they don't draft us. And I don't really think that that is very accurate because that means women are not being drafted because men don't want us to be killed. If that were true, we would have by now repealed our laws about abortion. Women are getting killed every year at about the same rate that American men are dying in Vietnam. It is not that they don't want to kill us, I think it's that they think that we would not be obedient to the hierarchical structure and that we would not be as cruel, as our soldiers have been, sometimes through no fault of their own, but because they have been in fact, in Indochina. Well I think men are afraid of that and I think that they're right. And I think that that is exactly why we ought to be there. We ought to be able to humanize all the ways of solving conflict until violence is no more an acceptable one of them, at least no violence in anything except in very simple and im-

see STEINEM, page 7



Britton sees wives disobedient, marriage failing

Monday through Saturday, Harry Britton leaves the Gospel Mission at 5th and H Streets in Washington at 8:00 a.m. He stands outside the White House with his array of signs—"Husband Suffrage"; "Out of the Kitchen"; "We Want Dutiful Wives"—until noon. Every afternoon he walks across the street to Lafayette Park, still covered in sandwich boards and placards, talking to men and women, and trying to provoke debates.

Britton, a lay minister from Erie, Pennsylvania, left his "lovely wife and three children", at the urging of a rebellious wife, to start his one-man crusade for husband liberation. He bases his platform on the commands in the New Testament: "to the husbands, to love and protect their wives, to the wives, to love and obey their husbands." He holds out for a "traditional Christian family life." As do advocates of women's liberation, he predicts that, if American society and contemporary family life continue on their present course, the institution of marriage is doomed.

BULLET—Mr. Britton, can you tell us why you're down here?

BRITTON—It's for the husband liberation movement. Actually, my wife has forced me to do this through her disobedience; she won't listen to me, she won't obey me. The reason for this is that about three years ago we started arguing about her working. . . . I ordered her to quit work and take less money and our kids to heaven, rather than more money and our kids to hell. The arguments grew stronger; I ordered her to quit work; she said no; and finally she packed my suitcase. And that's why I'm carrying my signs, for husband liberation. We want out of the kitchen.

(The movement) has evolved over the ten months I've been in Washington; my ideas and my signs have materialized and grown over the period—many of my ideas coming from other women. About the platform for husband liberation—some of the secular statements are: with 20 million married women working, there's a shortage of jobs for men. There are inattentive mothers and, then the fathers are moonlighting. That leaves the kids unsupervised; then the communications gap; then comes the generation gap, and then the divorce. It's one in four today. Things are getting worse, and fast.

Many women I meet ask me, what do you want to be liberated from? And I answer: disobedient wife"; my main goal is to get my wife to obey me; to get reconciled with her. I still love her; she is very wonderful; she's just misled by materialism.

BULLET—Are you part of a larger movement, or is this your own individual action?

BRITTON—It started out as just my own thing. I got the idea after my wife asked me to leave. I went to New York City. I was going to do it in New York first; I was in Bryant Park, ready to start the husband lib movement there. But then I read about the women's lib movement here. They had a march down Connecticut Avenue, and one of the signs they carried which brought me here was "Starve a Rat—Don't Fix Supper Tonight." So I thought as long as I was going to be backlash and rebuttal, I might as well do it here in Washington. The women's lib is strong here.

I also debate, discussing the women's problems. I realize they have problems; they wouldn't be in women's lib if they didn't feel they were justified in equal rights. Some of them have talked to me in Washington; their conversations are rated X—many of them triple X.

This platform is based on Titus 2:5 in the Catholic and Protestant Bibles: "Wives to be keepers at home, good and obedient to their husbands." After 21 years of married service I've realized that this is the best way. Obedient wives make heavenly marriages, and disobedient wives make the other type.

The men on the streets who are paying alimony tell me the main reasons (for divorce) the buying and the backtalking of their women. As far as that goes, it's the husband's fault for letting buying get out of control. As for the American family, it's deficit spending. It's making one dollar and spending two, and through this credit buying, the woman has to go to work to pay the bills at the end of the month. It puts the husband uptight; it puts the wife uptight—then there's the backtalk coming from her independence, with her working. So then the husband goes to work on two jobs. They both think they're sacrificing to put their kids through college or to buy their teenagers things—but many of the teenagers are running away from home because they don't want the materialism. . . .

The teenagers are on strike . . . because they want their parents to stay home and do the house-



photo by Malcolm Young

BULLET—From your conversation, we gather you feel that marriage is a totally justifiable and entrenched institution. As you see it, is it based on the Bible or is it a customary and civil institution?

BRITTON—It's based on the Bible—it's Hebrews 13:4, "marriage is honorable and the bed is undefiled, but whoremongers and adulterers God will judge." Marriage is a very wonderful thing, and it is heaven. When the two guidelines of love and obedience are followed, marriage is positively heaven. The children make a bond—but as soon as a wife starts backtalking a husband, we run into point number 11 (on the husband lib platform) "I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence."

I've met people from all over the world, and European and Asian women are not bossy. With American women, it's just the opposite. When I talk to Asian women on the street, I have to lean forward, they speak softly. When an American woman talks to me, I lean backwards.

BULLET—Mr. Britton, what has been your reaction from most of the men that you talk to here?

BRITTON—Most men on the street, when they see me carrying the signs, they're shocked at first; they can't believe it. They see "Husband Liberation—We Want Out of the Kitchen." Fifty per cent of the men ignore me; they stick up their noses in a sense. They think protest is below their level. In another sense, I know they're afraid to talk to me—they're afraid that somebody else will report to their wife that they were seen talking to me. But with many of the other men it's "Hurray!" and "Right On!" It's the principle that they squeaky wheel gets the grease.

Womens' suffrage has been going for 50 years, since 1920, and the men have been suffering ever since. But the men have been silent. Like the civil rights movement over 15 years ago—when they were silent, they were oppressed. Now the husbands are in this boat.

The story is getting around, but the women editors in Washington have not printed the story yet because this is anti-women working, and so they're slow to cover the story.

About the reactions: one woman told me "My husband's got all the liberty he needs; it isn't much but it's enough. Another woman said "You don't look married—you're happy." A man told me "If my wife goes to heaven, I want to go to the other place." Another said "I don't know where the term 'little woman' came from, but I do know it's associated with 'big mouth'."

BULLET—Do you feel that what you call the "husband reaction" will lead to a further separation of man from wife, or do you think that a reaction to women's lib will tend to cement the relationships back together? In other words, what significance does this have for the future of marriage?

BRITTON—I believe the trend will continue: marriage will definitely be on the down hill. The Scriptures point out that in the last days marriages will be dissolved and there will be a trend away from keeping the truths of the Bible. However, there will be at the same time, revivals during which there will be a turning back for those Christians who keep the word of God.

BULLET—What about the women of the National Womens' Caucus—people like Gloria Steinam and Bella Abzug? Are they doing good or doing harm as far as women are concerned?

BRITTON—These women should be home taking care of their children. The main thing is that (a woman like this) is independent, she draws her own check; she tells her husband to go fly a kite. The American woman is noted as domineering and never satisfied. Many husbands tell me "My wife has never once told me that we have everything we need."

I go along with two claims of women's lib very definitely—for single women, equal pay for equal work is right, and I go along with the emphasis on sex or sexism. The Bible says that the women are to dress modestly and with the side-walk burlesque that's going on in Washington and other cities today I'd go along with those points. But with married women working—the Viet Nam veterans, even, are unemployed.

So Bella Abzug and Steinam should stay home and make a home for their husbands, rather than complaining about working. Some women's libbers on the street ask me if I don't want equal rights for my wife—no! I don't want equal rights for her. I'm to bring the bacon home, she's to fry it. This is a king-queen relationship, and she's free. I'm to treat her as queen to the best of my ability and she should treat me as king and let me make the final decisions. God created women to be second mate and not first rate. In other words, the woman's place is in the home and the husband is the head of the house. The Indians and primitive man used this setup even without the Bible as a guideline. But nevertheless in Timothy 14 "the woman is to guard the house" and in Titus 2:5 "wife (is) to be the keeper of the home, good and obedient to the husband." But this isn't being taught by the priests or by the preachers and ministers. I think they're chicken in the fact of the backtalk from the women in the pews—with the possibility of a cut in pay from the women in the pews. And as far as celibacy goes, I think a priest should marry, to see what hell is like.

BULLET—Mr. Britton, you mentioned earlier the bossiness of American women. What are the causes of this?

BRITTON—With the American women, the nagging is coming on strong; one of my signs reads, "How's the Nagging Going?" One woman came up to me and she read my sign; she said "It's your own fault, Mr. Britton, for not asserting yourself." And she's right. Three years ago I put my foot down and my wife stepped on it.

BULLET—You stated that women have a great concern for material things. Don't you think this is just a part of a larger tendency toward materialism in this country today, rampant in both sexes?

BRITTON—Very definitely so. The men are buying cars, hunting lodges. The family's deficit spending and the government's deficit spending. The only ones who aren't deficit spending are the teenagers who have run away from home and who are living in New York and Washington on six dollars a week. They're living in communes—just hand to mouth—and it's back to a complete neglect of materialism.

Materialism has crept in very subtly; credit buying has come on strong in the last ten years. It's just a matter of discipline: I told my wife, "If you want a deep freeze, you save up \$400 and we'll pay cash for it. And she said no. And I said yes and she said no, so that's the way it went. It came to an impasse with my wife—I'm all for reconciliation, but she refuses to go by the Good Book. I put up Titus 2:5 on the bedroom wall, and she ripped it down.

BULLET—By now you know that you'll be reaching about 2100 women who are possibly future wives. Do you have any closing message for them?

BRITTON—Definitely. Obedient wives make heavenly marriages. Future wives, single girls, if you want a heavenly marriage, then be obedient to your husband. Single men, and future husbands, husbands are to love their wives and be not bitter against them.

These are the two commands that make a compatible marriage; not one in which, after a couple of years, the love wears off. Then you get into money and purchase of things. Many of the surviving marriages today are endurance contests. There are very few men that can recommend marriage to me on the street. I run into one occasionally, and I celebrate.

Be an obedient wife—live on a single income—get away from materialism. Communicate between the wife and the husband, then communicate with the children. This is the most important thing.

Kennedy Center—for some

by paddy link

The \$70 million Kennedy Center for the Performing Arts is sandwiched between the Watergate Apartments and Whitehurst Freeway on Rock Creek Parkway.

It is almost as difficult to see the Center from a distance as it is to get there. It is unfortunate that its site is not 2 times larger.

The exterior of the structure is cold and uninviting. It is a safe building, with no desire for innovation. The marble and glass sterility of Washington's governmental fortresses is reflected in the Center. Architect Edward Stone wanted to create a sense of monumentality in the structure. One is left feeling that American architects think monumentality is 2 marble buildings with high ceilings.

The box-like structure is supported by gold-painted metal columns. The columns are spindly, and seem humorously small to be holding such a heavy structure. The bland marble facade is broken by two glass-fronted entrances to the Hall of Nations and the Hall of States. Occasional Moorish-style windows help relieve the monotonous feeling, but they are too small to eliminate it.

The interior contains the Opera House, Concert Hall and the Eisenhower Theater. These are separated by two cavernous halls that lead into a grand foyer.

The Hall of Nations and the Hall of States transverse the Center, and are unadorned except for flags. Here again are the metal columns trying to pass themselves off as something more opulent. One gets a sense of immensity but somehow it is not an impressive feeling. The walls are reminiscent of Medieval banqueting rooms where banners were hung to offset the stark architectural surroundings.

The Grand Foyer is an endless corridor with obnoxious red carpeting, a mirrored wall and chandeliers that have become cliches for elegance. The chandeliers, a gift from Sweden are modernistic and provide attractive, glittering light. Off the Grand Foyer is a balcony over the Potomac River, for what it is worth.

The operating theaters, the Opera House and the Concert Hall are conventionally designed. The effort to create overblown monumentality does not follow through here. The acoustics are said to be superior in both. The attempt at stark elegance is made through a predominating red decor with chandeliers.

The upstairs Terrace Level houses three restaurants with varying price ranges. The most expensive serves French cuisine, and one woman, after three trips, said that the more expensive facilities are the worthwhile ones. There is also a 500 seat theater that the American Film Institute hopes to move into within the year. The view from the terrace is largely obstructed on all sides.

Washington did need a new theater, but the Kennedy Center may not be the answer. The arts seem to be moving in a direction away from the conventional, yet the Center does not reflect this. It is supposed to be for the people of the United States, but a minority will use it. Architecturally, the building does not project a feeling of approachability. It is also hard to get there if one is unfamiliar with Washington. Even with a student discount plan, good seats are seemingly prohibitive in price for someone on a strict budget. The Kennedy Center was built with money from the people, but whether it is for these people is questionable.

news

The MWC Players will sponsor an Open House for all students and faculty members, Tuesday, September 28, at 6:30 p.m. in DuPont Theatre. A student film will be shown and refreshments will be served.

There will be a Hoofprints Club meeting for old members and prospective members, Thursday, September 30, at 6:30 p.m. in Monroe 13.

Richard Crouch, ACLU lawyer from Washington, will speak on juvenile rights, Thursday, October 7, at 8:00 p.m. in Monroe Auditorium.

The schedule of October programs for the Unitarian Fellowship of Fredericksburg, 1309 Rowe Street, is as follows:

The Rev. Traffic Herring will speak on Scientology Sunday, October 3.

James Dunn, Probation and parole officer the Fredericksburg area, will speak on Fredericksburg Social Problems on Sunday, October 10.

Rudolph Kemser from the Fairfax Unitarian Church will speak on Sunday, October 17.

"Roleplaying in Women's Lib" will be the topic for discussion on Sunday, October 24.

Don Reed, Fredericksburg psychiatrist, will lead a discussion on narcotics on Sunday, October 21. All programs will be held at 11 a.m.

Odetta: 'Like a baby in the cradle'

by Bethany Woodward

"A folk singer with a voice so strong that every filling in your mouth aches when she hits her top notes" is Odetta. Belonging to the great tradition of Leadbelly, Mahalia Jackson and Bessie Smith, Odetta has become an integral part of the current renaissance of interest in American folk music. Specializing in work and prison songs, she has also proven to be equally adept with blues, ballads and spirituals. Although her voice has none of the whiskey rawness of Leadbelly or Bessie Smith, she more than makes up for this lack of gutsiness with her immense power, tremendous range and amazing command of musical nuances and emotional depth.

Born in Birmingham, Alabama and raised in Los Angeles, Odetta earned money for voice lessons working in a button factory and as a maid. By the time she entered Los Angeles City College to continue her operatic training, she had appeared as a chorister in productions of Verdi's "Requiem" and Bach's "B-Minor Mass." However, it was during Odetta's appearance in the chorus of the West Coast Production of "Finian's Rainbow" in 1949, that her subsequent breakaway from classical music came. While on tour her friends introduced her to folk music and since that time has concentrated in that vein of music, finding in it the expressive freedom she sought.

What distinguished Odetta from the start was the

meticulous care with which she tried to re-create the feelings of her folk songs. To understand the emotions of a convict, to sing a song about one, she once tried breaking up rocks with a sledge hammer. Of her method, she says, "It's like a magic carpet. It puts all of the baby in the cradle."

First recruited by "the hungry i" a gathering place for folk singers in San Francisco, her reputation as the interpreter of work songs, blues, ballads and spirituals spread rapidly to national prominence. Furthermore, after the subsequent release of her first album, "Odetta Sings Ballads and Blues", she was acclaimed as one of the country's leading folk singers.

In April 1959, Odetta made her Town Hall debut in New York City, which brought further acclaim from the critics. John S. Wilson of the New York Times called her "a highly cultivated singer . . . bringing to everything she sings the strong imprint of her warm, positive, and enormously skillful musical personality."

In reviewing her Vanguard album, "My Eyes Have Seen", for the New York Times, Robert Shelton called Odetta, "the most glorious new voice in American folk music" and deplored the fact that she "has a voice so large and a physical presence so commanding, recordings have yet to do her complete justice."

Odetta appears in concert at 7:30 this Thursday night in GW auditorium. If all the reports are true, it should be electrifying.

Psych course studies women

By Val Mirtio

The special topics seminar, "Psychology of Women," is being offered this year for the second time. Alice Rabson of the Psychology Department teaches the three credit course, which "examines most of the modern viewpoints" on women's liberation and the woman's role in society. Course work involves such readings as "The Second Sex" by Simone de Beauvoir, "Sexual Politics" by Kate Millet, a book called "The Scum Manifesto," and others. The members of the seminar must also have completed by the end of the semester a project on their own, concerning woman's role in society and the problems she encounters.

This semester, says Rabson, the course was "very well received", and she has hopes for similar courses in the future. She is presently organizing a syllabus which will, if approved, set up another course for next fall, called "Psychology of the Human Sexual Response." This course will examine human sexuality and its development, and the socialization of the sex roles. Also, Nathaniel Brown of the English Department, whose course in 19th century literature includes studies of the roles of women, will offer next semester a new course, "Women in Literature."

Because Mary Washington College is a liberal arts institution, says Rabson, students should study the roles of men as well as those of women. In her courses, she states, she feels that it is important to deal with the problems of both sexes, and to help men and women to think about these problems.

Free U. to start this week

"Small Choral Group"

The material depends upon students' interest. Susan White, group leader; beginning Wed. Sept. 29 at 7 p.m. in Ball parlor. Faculty heartily welcomed.

"Arts and Crafts"

Macrame, candle making, leather work, prints and batik taught. Cathy Burns will begin the course with macrame Wed. Oct. 13 at 8 p.m. in Russell 200. Group leaders will vary. Students will be informed of each course session through the bulletin.

"Origami"

The Japanese art of paper folding taught by Eko Sakatani for two weeks beginning Wed. Sept. 29 from 3-4 p.m. in Bushnell 5th.

"Sensitivity Training Sessions"

Taught by Dr. Kathleen Nadeau, beginning Wed. Sept. 29 from 7:30-9 p.m. in Chandler lounge. If interested, please contact her at 371-4623 before Tues. Sept. 28, as the number of participants is

limited. The course will continue until Dec. Participants should realize it is essential to attend the sessions regularly.

"Bridge"

Beginning and advanced bridge taught by Mr. Holmes, Kathy Blakey, Cathy Alexander, and Elaine Mandelaris starting Tues. Sept. 28 from 7-9 p.m. in Monroe 9 and 10.

"Knitting and Crocheting"

Taught by Sue Hunn, Mary Lou Hunn, and Patty Gough. The first session will be held on Sept. 28, in ACL ballroom at 6:30 p.m.

"Sewing Clinic"

First organizational meeting Wed. Sept. 29 in the Home Economics room of Chandler at 2:30 p.m. The format is flexible to the needs and interests of the students.

"Mystical Experiences"

A consideration of varieties of mystical experiences personal and historical. The initial meeting will be held Sept. 20 at 7:30 p.m. in

Chandler 25.

"The Psychology of Romantic Love"

A series of records concerning a study of romantic love from a historical, secular, practical viewpoint. Betsy Blizzard is the group leader. The first meeting will be Mon. Sept. 27 at 7 p.m. in Combs 100.

"Film Critique Sessions"

Critique sessions of the Saturday night films will be held directly after the film in the foyer of GW.

Oct. 22 "Last Summer"

Oct. 16 "Who's Afraid of Virginia Woolf?" Smith

Oct. 30 "Diary of a Mad Housewife" Rabson

Nov. 6 "Lord of the Flies" Rabson

Nov. 13 "Getting Straight" Hanna

Dec. 4 "Faces" Turgeon

Steinem calls for humanism in Society

from page 4

mediate defense of one's own life.

When we were first discussing the issues for the National Caucus, we were concerned only in talking about abortion, because the free abortion on demand slogan has been taken to be the demand of selfish females, in some way. And abortion was also an issue of concern to minority women who were afraid that it would be used against their community, instead of being controlled by them as it should be. They were concerned about their own control of it, that it not be used by the government or any other group against their community. We finally solved the problem by talking about reproductive freedom. That's a small example of what I

mean, I guess as a writer, I have a prejudice about thinking that things can be solved by the proper wording, that our differences can be bridged. But I think that it is important. We have to be willing to reach out to each other, to take in all the concerns. Never making a statement which does not, to the largest degree practical, include all our sisters.

I hope that I have reminded you, as I have to remind myself every morning, because men seem to regard the great civil rights questions of our day as something like, "should I open the door,"—they don't really understand the depths of this revolution and they do continue to ridicule us—to remind you and to remind me that it really is a social revolu-

tion that we have got here. And it really is the only path to humanism.

So, having had 5,000 years of gynocracy and 5,000 years of patriarchy, maybe we have now a chance of 5,000 years of humanism at last. We live this revolution every day. 50 years from now, historians will look back and say that, for the first time, the human animal stopped dividing itself up according to visible difference: according to race and according to sex, and started to look for the real and the human potential inside. Thank you.

COLONIAL
901 Caroline Street • Phone 371-4881

Matinees Sat. & Sun. 2:00 P.M.
Evenings 7:00 & 9:00 P.M.

NOW PLAYING
Charlton Heston
"OMEGA MAN"
STARTS WEDNESDAY
"FOOLS' PARADE"

VICTORIA Theatre
1012 CAROLINE STREET • 373-7321

Matinees Sat. & Sun. 2:00 P.M.
Evenings 7:00 & 9:00 P.M.

NOW PLAYING
Ryan O'Neal-Ali MacGraw
"LOVE STORY"
Rated "G" In Color

STARTS WEDNESDAY
Faye Dunaway
-in-
"DOC"
Rated "R" In Color

free classified ads of twenty words or less **to all MWC students !! ads**

Ross Music Center

invites you to visit the

'The Hole in the Floor'

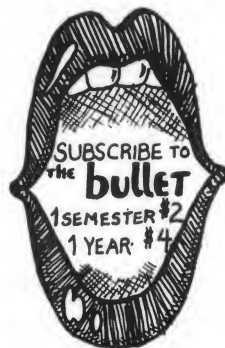
Located Under the Floor at 921 Caroline Street

BLACK LIGHTS—STROBES

New Selection of Posters

Special Discount Prices

LARGE SELECTION—YOU CAN'T GET THEM CHEAPER!



merle norman
COSMETICS

COURTESY DEMONSTRATION BY APPOINTMENT
STUDIO HOURS: 10:00-9:00 MON. THRU FRI.

HALLMARK CARDS & GIFTS

TELEPHONE: 373-2628

Fredericksburg Park & Shop Shpg. Center

PURPLE SWEATERDRESS. DRESS. NEAT LITTLE PATTERNS WOVEN IN WOOL AND SOME SMOCK. \$26. FOR 5 TO 13'S. JUST POP IT ON WITH OUR BIG ROSE HEAD HUGGER CAP AND THAT'S THAT. \$5. LOTS OF COLORS.



LA VOGUE

BARETT SHOES



Sporty Proportions

The whipstitch moc... a legend in its own time. With a long 'n' lean look that's great for work or play. **\$19.99**

brown,
red, black
crinkle patent



Win A FREE
OR
ONE OF 10 ADDED PRIZES



BICYCLE

Full Details
Available
At Store

NOTHING TO BUY!

BARETT SHOES

Park & Shop Shopping Center
Open Daily 10 a.m. to 9 p.m.

One HOUR
"MARTINIZING"
CHINA
 THE MOST IN DRY CLEANING

Specials

Tues. Wed. Thurs.

Suits—\$1.00

Dress—\$1.00

Skirt—.60

Slacks—.60

Hrs. 7:00 a.m.
 to 6:00 p.m.

Mon.-Sat.

1230 Jefferson
 Davis Blvd.

Next to Pizza Hut

Phone 373-4777

Interested in
 working on the
BULLET?

Call or
 stop in: ext. 393
 or ACL 104.

FOR ALL TRAVEL RESERVATIONS

AIR—RAIL—SHIP

STUDENT TOURS



**FREDERICKSBURG
 TRAVEL AGENCY**

105 WILLIAM ST.

373-6900

CALL "FRENCH"

If 5 or 6 of you are going to any town, city or state for a weekend date trip, it will be cheaper to go by cab—Blacksburg, Lexington, Charlottesville, Richmond, Washington, D.C., Annapolis, Princeton, New York, Ocean City, Md., Virginia Beach.

Call 373-6915 after 5 P.M. and ask for "French."
 French, your friendly cab driver
 is always happy to serve you.

LATCHSTRING

Captain's Quarters Downstairs

Short order food

A.B.C. Lie.

open from 7 p.m.-midnight

Full course meals upstairs

Hours: 11:30-2 and 5-9 Sunday-Thursdays

(Open for lunch only on Tues.)

5-10 Saturday and Friday

my
 brother's
 place

A.B.C. ON
 OR OFF

BOB WILLIAM
 371-3659

SANDWICHES
 PIZZA
 CARRY-OUT

COUPON

PIZZA
 40¢ OFF

Sept. 27 to

Oct. 2

THE GOOD EARTH FOOD STORE

305 Caroline Street



Mr. Record introduces
 Matthews Drive, an exciting
 new group with a bright
 future. See them in person
 at the Oct. 2nd. mixer.

Near Exit I-95, Dumfries, Va.
 Rt. 1 at Intersection 234.

A large selection of records, tapes, hi-fi
 components, and black light posters, fixtures
 and replacement lamps.